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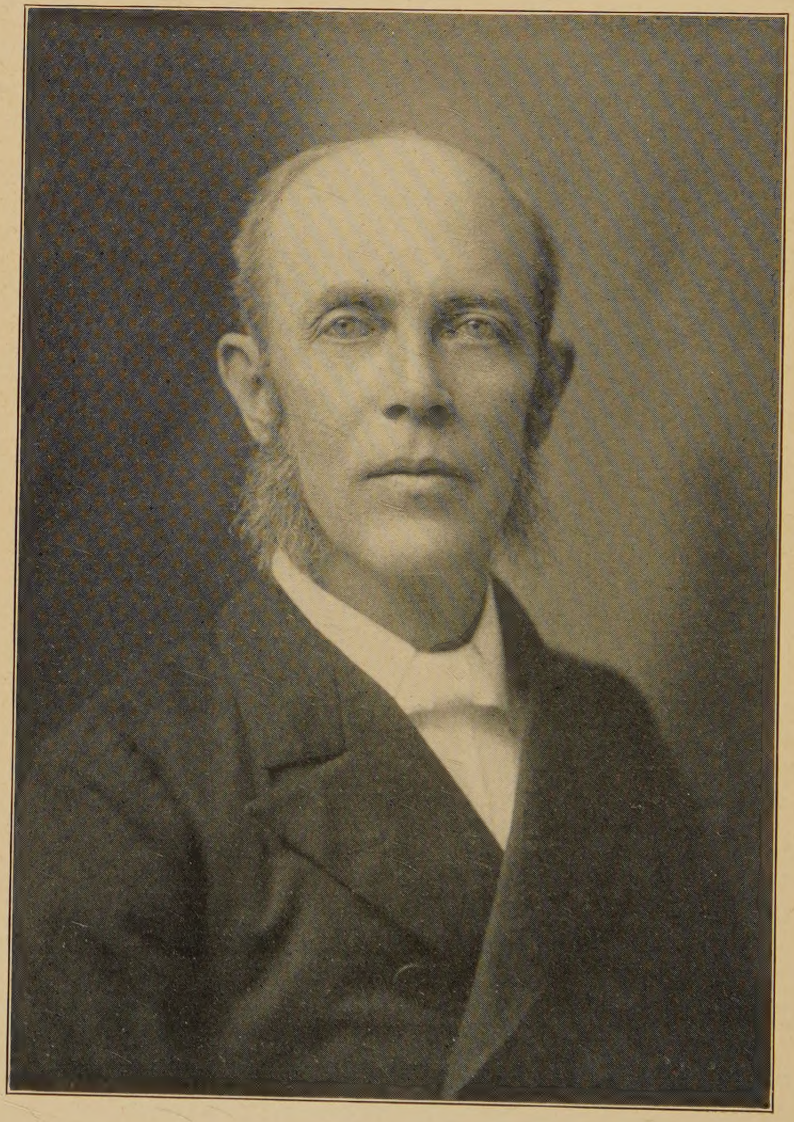

REV. EDWARD SACKETT HUME.

Yale Divinity Quarterly.

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THE HISTORICAL METHOD IN THE STUDY OF RELIGION.

SHIRLEY JACKSON CASE PH. D.

MY department proposes for itself no less a task than the study of the science of religion. It thereby regards religion as a science, and so must take it in a broad sense. Consequently a comprehensive definition of religion is essential to further enquiry, but this is not easily obtained. True, there are numerous definitions already in existence but most of them are inadequate—they are either not broad enough to include all varieties of faith, or not comprehensive enough to embrace all the elements in a single variety. If, for example, you say religion is the worship of Jehovah you have excluded some who are religious though they are neither Jews nor Christians; and if you call it the worship of any being or beings regarded by the individual as superhuman the definition is still unsatisfactory, for worship is not really religion but is merely one of its forms of expression. The individual worships because he is religious, and not *vice versa*. Another popular statement defines religion as "the life of God in the soul of man," but this might lead one to infer that it is an exotic plant transferred from its native heavenly atmosphere into the frigid zone of the human soul. On the contrary, investigation seems to show that man is inherently and incurably religious. We propose to define religion as the God-ward consciousness of the human race, the soul's sense of its relation to deity. It is the God-faculty of man. This is comprehensive enough to include all peoples of every shade of faith. It embraces, indeed, the entire human race, for we have yet to find a people absolutely devoid of this consciousness. Some tribes,

low in the scale of civilization, have been thought to be entirely without it, but a better acquaintance with them has shown that the supposition was erroneous. Sometimes this religious faculty is in a very crude state, resulting in a low conception of the deity and false ideas of the relation existing between him and the creature. But in Christ we see this religious consciousness in its highest activity; it is he who sees the Father with clearest vision, and the ideal relationship of man to God is set forth in his familiar words: "Thy will not mine be done." The noble Christian conception of God, and the Christian struggle to attain unity of will with the Father, seem a great distance removed from the faith of the savage, and the terror and superstition which control his attitude to the unseen, but in germ the intelligent attitude of the Christian and the blind groping of a primitive man are one—instinctively there is in each the God-ward leaning of the human spirit.

But religion is more than an inherent thought germ—it is a life. This God-ward consciousness has an objective content, an expressive vitality, and a character-determining power. Objectively it includes every picture of deity that has ever been painted by the imagination of man. It has prompted him to see the Almighty sometimes in a freak of chance, sometimes in an unusual display of nature's powers, and sometimes in the still, small voice. Moreover, it will not remain unexpressed. Ceremony, creed, ritual, the diverse forms of worship from the superstitious practices of the savage to the sane devotion of the Christian find in it the main spring of their life. And it, of course, is the basal factor in determining personal conduct and character.

Religion, then, is not to be consigned to some hermetically sealed compartment of the human heart, it is an integral part of the man. It colors his thinking, regulates the devotions of his soul, and determines the balance of his entire life.

If religion must be thus broadly defined, what limits are to be set to the study of it? Such study will fall into three general divisions. First, an examination and comparison of the historical data of all religions, commonly designated the History and Comparison of Religions. This field of investigation is as wide as the distribution of the human family and reaches back to

primeval man. Every element that is included in the religious life of all men, past and present, must be sought out, and the results of the investigation formulated. To these results the comparative method is then to be applied, that the fundamental conceptions of all religions may be ascertained, and the religious ideas of the race be thus reduced to their lowest terms. This comparison must deal with the relation of certain ideas in the same faith, or similar ideas in the faiths of different peoples. Take, for instance, the parallels that have been observed to exist between certain beliefs common to the Babylonians and Hebrews, or between Buddhism and Christianity. It is the business of the student in this department to determine whether these similar ideas are proof of original interdependence, or whether the likeness is due to the working out of a common religious impulse. With his broad outlook it will not disturb him to find some phases of Christian thought anticipated in the historic faiths. Why should not human beings with a common religious instinct come to think alike, without borrowing from each other? Their resemblances in religious thinking may be but additional evidence of a common native impulse. This wide study of the historic religions is of special importance for theological students. If they are to be the spiritual surgeons for their own generation they should understand the religious anatomy of the race.

This then is the first item in our study, the sifting and comparing of the objective elements in the religions of the world.

There is also a second important item: A study of the religious consciousness in the life of the individual. What are the laws which govern this God-ward gravity of the human mind? What are the conditions which stimulate its activity, or what the circumstances which retard its growth? This is a study of the personal element sometimes called the Psychology of Religion. Here, too, the ministerial student will find material for reflection. Possibly we make some of our gravest blunders by assuming that the mind of another must deal with religious problems just as ours did. Nothing could serve better as a corrective for this error than a study of the personal element in the religious experience of the past. To illustrate, suppose you wish to explain the nature of true conversion, what is the mental process that you

would require in the individual? Would it be somewhat in this wise: an overmastering sense of the burden of sin, a feeling of absolute helplessness under this burden, and then a sudden feeling that the burden has been removed by believing in the substitutionary sacrifice of Christ? But the mental make-up of some men is such that they do not seem able to entertain this point of view. They are not conscious of being great sinners, for their lives have not been stained by vicious habits; and the moral law has been kept as carefully by them as by yourself. Moreover, they do not feel that they are helplessly worsted in the struggle with sin, for they are aware of a certain moral fibre within them which strengthens them to resist evil. Nor can their sense of justice (so they say) consent to the validity of punishing the innocent instead of the guilty. And yet they seem to be honest and sincere, and are interested in things religious. What shall we do with such men? Shall we demand that their thought be cast into our mental mold, or else that they forever remain outside the pale of the church? If we are sure that our interpretation of the psychology of conversion is absolutely infallible then we must demand that it be accepted as the only condition of entrance into the kingdom. But before we become dogmatic upon such matters, we should make a careful study of those elements which, at this point, entered into the experience of well-known persons in the past. Can we verify our theory by reference to the initiatory experiences of James, John, Peter, Matthew, Nathaniel, Justin Martyr? Is the vital thing in conversion the attainment by all individuals of a uniform psychological state, or is it the conscious fusion of the spirit of a man with the spirit of God under a psychological state that may be peculiar to each individual? At any rate the most valid information on this question, as well as on many others, will be found in a study of personal experience in its historic manifestations.

And another very profitable side to this psychological enquiry is the insight which it gives into the mental activities of great religious leaders. What is more enlightening and personally helpful than to follow their mental processes as they struggle with the problems of their day! So to study the thought of Christ is to get for oneself the mind of the Master, and the ability to think his thoughts after him.

But our task is not yet complete. We have dealt with the data of religion drawn from history and psychology, and our next undertaking is to discover if possible a common, fundamental religious instinct in man, to formulate the laws which govern it, and to test the validity of these laws in the light of common rationality, and in relation to the great world order. This is technically denominated the Philosophy of Religion. It used to be supposed that one could philosophize upon this subject without much regard for objective facts, it was the duty of the facts to accomodate themselves to the theories which an elaborate system of philosophy had enunciated. But this method is fast becoming obsolete. Not long ago a late authority, speaking upon this topic, said: "The time has long since passed when people fancied they could philosophize about religion without caring for its history. Of the absolute indispensability of historical studies I need not remind you."

Such in general is the scope of my department. It deals primarily with the religious consciousness of humanity as expressed in history. It seeks, therefore, to investigate all facts in the realm of the religious life, and to enquire into the mental activities of religious personages, and finally to show that its formulations satisfy the intellectual curiosity of the race, and accord with a rational interpretation of the universe.

Thus it is evident that we are committed to the so-called historical method in the entire study, and it is now our intention to view this method at closer range. We shall seek to define it more exactly, to show its bearing upon some of the more important points in Christianity, and to set forth the ends which it should serve.

History deals primarily with facts. It may content itself with a simple narration of past events, or it may comment upon their relations and explain the causes which produced them, but essentially it is a factual science. As applied to religion (and we shall now speak of it in connection with Christianity more especially) it is a method of study which scans the past to ascertain matters of certainty—exactly what was thought, said, or done. Now is it true, as one said not long ago, that "there are well-meaning Christians all over the world whose eyes are unable to stand the full glare of facts?" Are the devotees of Christianity

more loyal to tradition, to prejudice, to dogma, or to creed than they are to truth? I cannot think it is so. Indeed, we are sometimes dogmatic, and show scant courtesy toward him whose opinions differ from ours, but we each think we are standing upon the facts, though it is evident that someone must be mistaken. The historical method seeks to set aside all blinding prejudices and to look with steady eye upon the religious truth of the ages. If there is anything discovered that calls for remodeling of ideas it stands ready to follow the light—it loves light rather than darkness even though to walk in the light requires the sacrifice of some of its long-cherished opinions.

Is it, then, the champion of every would-be new theology? Our ears are sometimes assaulted by a babel of voices that would have us think Christianity has never been properly understood until now, but to the student who pursues the historical method these new nostrums are not particularly palatable. If they relate themselves properly to the age-long stream of truth he accepts them, otherwise he rejects. His is the scientific attitude. He thinks it shows an inordinate conceit on the part of the theologian to assume that he knows all the truth that is knowable, and that it is equally a sign of empty-headedness to be chasing balloon-fashion every new fad that appears on the theological horizon. Historical study is a sober science. It calls to its aid the critical historian, the trained archaeologist, and the competent student of literature. Of the first it asks accurate information about the happenings of the past; it demands of the second all available knowledge regarding the life and customs of primitive peoples, as a key to the comprehension of their religious ideas; and to the third it looks for reliable information concerning the origin and trustworthiness of the extant religious literatures. Incidentally, too, it seeks the aid of the psychologist and philosopher in interpreting the mind and thought of individuals. Nor is it concerned with the past alone. If that were the case it might be content with establishing a museum of antiquities, a collection of theological curios; but it labors in the interests of the present, hence it aims to put its results in such form that the present may reap full benefit therefrom.

Perhaps we shall understand this historical method better by observing its manner of procedure in some specific instances.

We shall take three illustrations: How does it deal with the Bible? How does it study the historical person, Jesus Christ? And how does it handle the problem of authority in religion?

When one approaches the Bible from this point of view he is apt to be dubbed "higher critic," and that is an opprobrious epithet often thought to be almost coterminous with infidel. Now the student may be a higher critic and he may not be. Very likely he is, however, but what of that? You know there are critics and critics. Luther said of some interpreters, who were even among his own followers, that they reminded him of Solomon's trading ships: some came back ladened with gold, others brought only apes and peacocks. If one is a historical investigator he finds no delight in exploiting freakish hypotheses, but he will conduct a rigid research for the truth. Occasionally some one snaps up a fact that has been brought to light by the archaeologist and flaunts it in the face of the public as evidence that refutes the folly of the higher critic. Some of our otherwise reputable religious journals are not entirely free from this sort of jingoism. Do they not know that it is the higher critic, if his method is genuinely historical, as is usually the case, who is most ardently backing this work of research! When the result corroborates the scriptural records his joy is great, and when it is contradictory he loyally sets to work to deal with the situation. It is the avowed purpose of the historical student to shed all possible light upon the book.

And how does he go about it? One of the first queries he raises is, How did the sacred book come into being? He traces the history of its translation back to the ancient manuscripts, but here he is dismayed to find what at first sight seems to be utter chaos. He may discover 100,000 variations of reading in the New Testament manuscripts alone. He must then sift and compare and select these readings that seem to be best authenticated; but here he must trust his own judgment at many points, for he will not find the original copy written by Matthew or by Mark or by John, nor will be at best get within a couple centuries of the autograph. He cannot know what alterations in copying may have taken place during that time; but thanks to his tireless industry and the saneness of his judgment he has convinced us that our present revised version represents in all essentials the

truth as it was recorded by the authors themselves. The process, however, has destroyed any belief which he may have held in a doctrine of verbal inspiration, but it has given him instead a more faithful representation of the meaning of the original documents.

He will now push his enquiry still further to ascertain the facts about individual books: When and why were they written and by whom? And have they undergone any literary history in the course of transmission? What were the grounds on which certain books were chosen as authoritative, and how and when did this idea come into being?

And then he turns his attention to the *interpretation* of scripture and finds that certain verses have here and there been torn from their context in order to support some favorite theological doctrine; and he forthwith records an emphatic veto. He demands that every interpreter understand the circumstances behind the individual book, and interpret its meaning accordingly. Especially does he object to having *a priori* hypotheses in theology foisted upon Paul, or Peter, or Jesus. He demands that you interpret these persons, and all others in the light of their times and in accordance with the context, whether you can square the interpretation with your own belief or not. The historical student has great respect for the Bible but he does not treat it as a fetish. He worships and adores the God whose truth it reveals, and recognizes that the sacred word is not the author of religion but rather is one of its products. His aim is, therefore, to understand the book that he may ultimately comprehend the truth which brought it into being.

How does the historical investigator proceed in his study of Jesus Christ? One of his first efforts will be to eliminate if possible those elements in the reported words and deeds of the Master that are colored by the individualism of the different gospel writers. And here he is greatly aided by the fact that there are four biographies instead of one. A careful comparison may betray individual traits which could never be known from one alone, and an original incident or word that failed to appeal to one may have been preserved by another. This effort, if successful, would show the real Jesus of history as distinct from that special picture of him painted respectively by Matthew, Mark, Luke or John.

There will also be a very earnest attempt to understand the mind of Jesus, to trace the history of his religious development as he met the great issues of his day, to appreciate his view of the truth, to learn the secret of his power, and to understand the full significance of his wonderful message to mankind.

Then there is the person of Jesus, with the doctrinal interpretation of which the historical student is not much inclined to meddle. He does however recognize Jesus' uniqueness, and he strives to investigate the facts which reveal its basis. In so far as this demands an examination of personality, or a discussion of metaphysical problems, this method holds that the data of modern research in the departments of psychology and philosophy shall be consulted. The stereotyped phrases of some of the ancient theologians, whose logic was sometimes verbal rather than rational, must often be ruled out of court, for we recognize that psychology and metaphysics belong to an exact science whose domain must not be desecrated by word-juggling devices regarding like natures, or identical natures, or unity of nature and distinction of personality, and the like. Historical study has no difficulty whatever in recognizing the divinity of Christ, but it sees his divinity more easily in the realm of the spirit than in the physical or metaphysical spheres.

In the next place, how are we to deal with the problem of authority in religion? It is the dictum of historical science that truth alone is authoritative, and that written records have authority just in proportion to their truthfulness. By this canon it measures all documents, even the Bible. It regards the truth recorded in the Bible as finding its validity, not primarily in the fact of scriptural canonicity, but in its own essential qualities. In other words, a thing is not true because it is in the Bible, but it is in the Bible because it is true, or was thought to be true at the time the narrative was written. This, on the strength of the best evidence available, seems to have been the opinion of Jesus who regarded some things in the book, said by those of old time in the religious childhood of the Hebrew race, not as absolute and eternal verities when placed under the searchlight of his superior wisdom. Truth carries with it its own attestation, and does not rest upon some arbitrary dictum pronounced in the past. For example, what constitutes the binding power of the deca-

logue? Is it this, that God has decreed it to be a law binding upon mankind for all ages? Would it, therefore, be right to steal if God had not commanded otherwise? Of course not. There is really no such thing as creating law, law is discovered not made. Even physical law which appears regnant in the universe is not to be thought of as a separate thing due to a special creative act, but inheres essentially in the very idea of a created universe. So the decalogue is inherently authoritative, and is not merely made so by the divine pronouncement. Had God pronounced to the contrary, thus violating moral truth, he would not have been God. Truth has rights upon which even the Almighty may not infringe. In the very nature of things it would be impossible for him to decree that error should be truth.

But what capacity has man for comprehending truth? There is, in the first place, the common religious faculty of the race. This has uniformly borne witness to such articles of faith as confidence in the existence of deity, an idea of the relationship of the human and the divine, and some sense of a future condition; and its witness is not without weight. But of more worth are the clearer visions of Christians in past ages to whom the great essentials of Jesus' revelation have proven soul-satisfying. We are bound to respect the Christianity of the past, and regard it an authoritative factor in molding that of the present.

Then there is the authority of the individual. He comes into conscious relation with God and, in so far as his spirit receives the enlightening of the divine spirit, he considers himself to be in the possession of truth. But what shall we say of the extent and absoluteness of this test? We know how tenaciously some men hold quite contrary opinions, each equally confident that the other is in error. Calvin declared Christ to be "the eternal son of God" while Servetus believed him to be the "son of the eternal God," and Servetus burned at the stake in loyalty to his faith while Calvin thought God's will was thereby being performed. The personal equation can never be entirely eliminated from our thinking, but its presence may be recognized. But suppose we say, "we are indoctrinated by the Holy Spirit and therefore are right; we have the truth and those who do not agree with us are in error." When we take this attitude very likely we need to be reminded that there are some things which,

in the very nature of the case, God himself cannot do. For instance, he cannot put the entire ocean into a teacup and have it remain the ocean, nor can he instill a full revelation of truth into a cranium whose thought capacity is of narrow range and whose chambers are already occupied by the demons of dogmatism, ignorance, prejudice and religious intolerance. Perhaps the religious mind more than any other needs to give constant attention to mental housecleaning. But at best the limitations of a man forbid that God should make an absolute and supreme revelation of truth to him. It is not enough to say "this is the way it seems to me and this must be the final test of religious certainty." Yet there is danger of our doing this without having made an honest effort to free ourselves from enslaving limitations.

Thus historical study appeals for its authority to the self-attesting power of truth, to the interpretations of the individual and of the race, and to the scriptural records, particularly those which contain the message of Jesus.

Finally, what are the ends which this entire study is meant to subserve in the training of men for the Christian ministry Time will permit us to answer the question only in merest outline. *Its comprehensive aim is to grasp the meaning of human existence in its relation to the life of God.* What is the significance of a human life in its relation to the age-long story of the divine economy ?

But at once we are impressed by the insignificance of a human being. How insignificant is man *physically !* His life hangs by a delicate thread that may snap in a instant, nor can he compare in strength with the beast of the field or the creature of the forest. The ox that he goads or the lion that he cages may easily worst him in a trial of physical strength.

And how small man is in the vastness of the universe ! Some starry night he wanders forth, in imagination, into space. When he has reached the most distant planet his journey is scarcely begun, yet he has passed many twinkling orbs that far exceed in bulk his little mother earth ; and then he passes on to the nearest fixed star, only to find it the center of a solar system as vast as his own. And beyond is a labyrinth of worlds. Blinded by the blaze of immensity he gropes his way back to earth and asks, What is man in the vast universe of God ? He

s, as it were, only a mote on a little grain of star dust whirling on endlessly through space.

Or look at him, if you will, as he fills his place upon the earth. He may boast of his divine origin, or exult in the promise of his glorious future; he may observe that the Bible opens with a Paradise made for him and closes with the picture of a grander Paradise that awaits him, but what lies between these two mountain peaks of revelation? When the gates of the first Eden closed upon mankind, he descended headlong to the valley below and here he has been left to work out his destiny. He is henceforth a creature of the lowland, and must breathe the odors of its miasmatic swamps that exhale the pestilential malaria of sin. Here, too, lurks the evil serpent, which, grown bold with his success over men, finally attempts to fasten its fangs in the very Son of God. The story of human earthly struggle from the beginning to the end is one of sore conflict and distress. Surely there can be little wonder that the human spirit at last should flutter at the windows of heaven as a bird with sin-stained and bedraggled plumage.

Man, standing alone, is nothing. He may flourish to-day and to-morrow and the day after, but ultimately is cut down as grass and withereth. He finds the true significance of his being only *by linking himself with the Almighty*.

The history of human progress has emphasized this fact time and again. How does it happen that to-day the gigantic steam engine plunges headlong across the continent and the giant steamship cleaves its way through the ocean, effecting a speed in transportation of which our ancestors of a few generations ago never dreamed? Has the Creator endowed the universe with some new possibilities within these recent years? No! From the very day of creation the little drop of water held its expansive properties, but for ages it had been waiting for some man to unlock the portals of its power. To-day the electric wire encircles the globe and we may send a message, in almost an instant, to some far distant friend, or indeed converse with him. Has God only recently surcharged the universe with electric power? No! From time immemorial the lightning has sported in the heavens, waiting for some man, with Promethean cunning, to lay hold of it and harness it.

This divine intention is further emphasized by the mental and spiritual endowments bestowed upon humanity. When an individual boasts that he is self-made, he can properly mean only that he has made good use of the possibilities with which God has endowed him, and the man whose powers of spiritual perception are so keen that he becomes a remarkable interpreter of the divine, will acknowledge humbly that the secret of his ability is the leading presence of the divine spirit. At best the rational and spiritual man is merely thinking God's thoughts after him; yet it is the *man* who thinks, and this power to think and to worship has been his ever since the instant that he became a man. If he fails to realize these possibilities he not only thwarts the divine intention but impoverishes the universe of which he is a part. Yet how patiently God has waited for a Copernicus to dethrone the earth and enthrone the sun in the interpretation of the solar system; for a Kepler and a Galileo to spy out its secrets and a Newton to read its laws; for an Isaiah or a Paul to comprehend its spiritual meaning! Here was the world waiting to understood and God desiring to be comprehended, and here were men possessed with the very faculties necessary for the task if only they would use them. Man is a sluggard; he has been lamentably tardy in entering into the heritage that would give his life its fullest meaning.

To bring men to the consciousness of this mission is the supreme aim of our study. We do not seek merely to recover the exact situation which produced an Isaiah, a Paul or a Jesus, or called into being the sacred literature of Christendom; but we strive to measure, to fathom, the spiritual currents, which bore these upon their bosom. That great "unplumbed, estranging sea" whose billows break on the shores of time, but whose yonder edge placidly laps eternity's strand, casts upon our coasts the flotsam and jetsam of the ages; and as we gather therefrom many a gem of truth, we strive to comprehend the eternal, divine significance of human existence.

EDWARD SACKETT HUME.

JOHN S. CHANDLER, '73.

EDWARD HUME was born of missionary parents on missionary ground, viz. in Bombay, June 4, 1848. When he arrived in America he was sent to a public school with his brother. On the first day of school his fond mother fitted him out with a cap that expressed her maternal pride, though not of the kind worn by American boys. One of them pointed to the new comers and said to his mates "Them's heathen." That was too much for young Edward, and when he went home he threw his wonderful cap down on the floor and abjured it forever. But the incident did not embitter him, and he soon took his place among American boys, and was as full of fun and spirit as any of them.

He fitted for college in the Hopkins Grammar School, earning his tuition by doing janitor's work. He then entered the class of 1870 in Yale College, living at home with his mother and a brother and sisters. During all his course he was good at declamation and rhetorical exercises. As a Freshman he took third prize in the annual debate of "Brothers," and as a Sophomore he took second prize, in the days when prize debates were big things and brought honor to the successful contestants. He also took a prize in English composition in his sophomore year.

After graduation he taught for two years, being principal of the high school in Millbury, Mass. In 1872 he entered Hartford Theological Seminary and graduated there in 1875. But his work as a teacher did not cease. Beside teaching in Miss Catharine Beecher's School, on the death of Mr. Samuel Capron, principal of Hartford High School, he took charge of the classical department of that school, it being his Senior year.

So highly was his educational work appreciated that on graduation from the Seminary, he had two lucrative offers to stay in this country and teach. One was to become the principal of Hartford High School, the other was a position in Hartford Seminary itself. But his heart was in India, where his father

laid down his life ; and thither he went with his bride in 1875. It was in connection with the work of the American Board in Bombay that he spent the thirty-two and a half years of his missionary life.

Mrs. Hume was also an experienced and successful teacher, and they were not long in Bombay before they had established one of the most successful secondary schools in that part of India.

His eminent educational qualifications were recognized by the Bombay University and that institution appointed him one of its fellows. Mr. and Mrs. Hume took into their schools hundreds of orphans, and trained them to such proficiency that some of them were appointed on the decoration of the buildings erected in Delhi for the imperial "Durbar" held by Lord Curzon. The work of gold and silver embroidery done by the girls in their school was of the first quality. Another great work was the development of the native church, connected with the American Board, in self-support and voluntary Christian work.

The hospitality of their home in Bombay was enjoyed by a great multitude of missionaries and other tourists ; and through the generosity of these and other friends Hume secured funds for the beautiful new church building now standing as his monument in that great city.

Hume had been stoned once in the streets of Bombay ; he had been weakened by cholera, and had passed through many trying experiences that wore him down. And the last years of his life were a constant struggle with infirmities of the flesh, and anxieties or the spirit. And yet the beautiful characteristics of his later years were conspicuous in every stage of his life.

As a boy in the Hopkins Grammar School he was interested in everything that went on about him, ready to do his part in any and every line, faithful in the performance of duty, courteous toward school-mates, as well as teachers, clean in conversation and life, and calm and serene in poise. He was a Christian, and never swerved from fidelity to the Lord Jesus Christ.

These were his qualities in school, because he had learned them at home ; and what he had learned at home was his equipment for life.

In college his class-mates and others always trusted him and enjoyed his company.

The same was true in Millbury. He not only inspired the confidence and won the esteem of his pupils, but he actively sought to lead them to Christ, and beautiful testimonies to his influence have come from those who were then led to Christ by him.

The desire of such a man as Samuel Capron that Hume should be his successor, and the regard of all his teachers in the Seminary attest the same qualities during his professional studies.

And all through his missionary career he maintained the same placid trust in God and love for his fellow men, and joy in service for Christ.

And when clouds gathered about him and seemed to shut out the vision of his beloved work in Bombay, he remained in unswerving hope that the clouds would be dissipated, and that the way to India would be opened to him again. For he loved the people with whom and for whom he had labored so many years. And they responded to his love with an affection and devotion accorded to few missionaries. But the Lord had a higher and better service for him, and his mortal life closed without the fullfilment of that hope.

It is a joy to think of the goodly company of souls on both sides of the world whose lives have been lifted to higher levels by this life that has touched theirs.

"There are many kinds of love, as many kinds of light;
And every kind of love gives a glory in the night.
There is love that stirs the heart, and love that gives it rest,
But the love that leads life upwards is the noblest and the best."

THE ETHICAL INCENTIVE OF MODERN ESCHATOLOGY.

SHELTON BISSELL, '02.

IN nothing has theology been more metamorphosed, or better, "evolutionized," than in respect of its teaching about individual eschatology. In former days, the soul that was "saved" was after death garbed and crowned with Apocalyptic splendor,

given a harp and admitted into the city, four square, where the beatitude of reward consisted in the absence of pain, sorrow, darkness, struggle and work. On the other hand, the soul that was "lost" took flight to that limbo of blackness and despair, where, beyond the great gulf fixed, no sound was heard save "the weeping and gnashing of teeth." An alternative was found in the fire that is not quenched and that burneth with real physical tortures, yet never consumeth. In these days, on the other hand, the soul goes out into a somewhat nebulous and peripatetic hereafter. It has no local habitation, for Heaven is not a place; it has no harp, nor robe, nor crown; it does not sing the song of Moses and the Lamb,—that erstwhile blissful hope of "mute, inglorious Miltons;"—it does not rest from its labors, while its works follow it. Neither does it pine away in misery in a material hell; it sighs not for the drop of water upon the tip of a parched tongue; even his Satanic majesty has become a figment of medieval monasticism. Instead of all this, the soul continues to develop; its reward or its punishment, as the case may be, consists in the greater or less capacity for spiritual activity and enjoyment; its Heaven is a largeness of life and purity of vision,—its Hell is a cramped and shrunken personality, which constantly chafes against its environment; reward and punishment are empty terms, and their successors are "divergent resultant states." The contrasting posthumous conditions may be characterized in a phrase,—static and dynamic. The glorified saint, twanging his harp, and the condemned sinner, writhing in torment, had reached the conclusions of their individual careers. To an endless time they would not change an iota. During their lives, whether short or long, they grew, but after death they stagnated. To-day we believe that the thread of evolution is not snipped by the Fate at dissolution, but that it continues throughout an eternity. The soul's individuality, therefore, will expand and unfold until possibly its power and capacity are infinitely greater than they ever were here.

Much has been gained, we believe, through this "evolutionizing" of the eschatological. The law of terrestrial and celestial living is seen to be one and the same. There is a sanity and balance and justice in this view of the theodicy that we failed to find in the older conception. Yet has not something been lost,

at the same time? Despite our unwillingness to frighten men into the Kingdom through lurid pictures of endless torment in case Jesus is rejected as their personal Saviour, it is undeniable that fear was a mighty motive in evangelization. And many a work-worn soul found unspeakable consolation in the thought that in Heaven there was no more labor, struggle or pain. One of the greatest and most permanent revivals in the history of the church was that which took place in New England in the middle of the eighteenth century, known as the Great Awakening. And Jonathan Edwards and his co-laborers were staunch believers in a medieval Heaven and Hell. These were the motives which gripped the souls of those who sat beneath their preaching. If not the chief incentives with Finney and Moody, they were by no means unimportant. Even present-day evangelists as a rule are constrained to resort to the notion of reward and punishment through a kind of materializing of the future states.

The fact of the matter is, "reward," as such, is a perfectly legitimate and Christian incentive to hold before men. Our Master constantly lured His hearers on with it. "Your Father which seeth in secret shall reward you openly," He reiterated in the Sermon on the Mount. The Parable of the Talents seems to teach that explicitly, and Christ nowhere forbids men to hope for compensation for goodness. A religion which debars all hope of reward, and summons men to sacrifice and death for the mere joy inherent therein, is still emphasizing the thought of compensation, viz., the pleasure which it affirms accrues from self-denial and service. If there were no joy in this, it could not woo men to seek it.

Here, then, is the problem of the minister who accepts this "evolutionized" eschatology. How is he to make the ethical incentive beautiful and dominant, with the proclamation of the truth that after death there is no immediate judgment,—no separation of the sheep from the goats but rather a continued development in soul capacity, until ultimately all will probably come to be full-statured, perfected images of their divine Maker? "Beloved, *now* are we the Sons of God, and it doth not yet appear what we *shall* be." In this announcement lies the hope of infinite development. Can the man who is of necessity actuated by the reward-seeking motive in his earthly business, be won to

the Kingdom by ignoring the diadem and robe? Can one who ever lives in fear of commercial disaster should he deviate too far from economic principles, be induced to commit his ways unto the Lord without reference to the inevitableness of an arbitrary punishment which follows a like deviation from His path?

We answer emphatically, "yes." If men could not be won to personal loyalty to Jesus by eliminating medieval theology, we are constrained to believe that there is something wrong with the substitute. The method to be tried would seem to be a two-fold one, and it is necessary merely to mention it.

First, more stress must be laid upon the spiritual as contrasted with the material. The fault with archaic conceptions of Heaven and Hell was that they made them largely physical places. The imagery of the Apocalypse glows with mundane illustration. Golden streets, pearly gates, harps, rivers, trees, do not tend to spiritualize our conception of Heaven. But once get men to understand that the vision of John was transposed, or translated, as it were, into human terminology, because he knew of no better way to declare the glories of a perfected existence with Christ, and we have taken the first step. If we make men believe that they are not bodies with souls, but souls with bodies, and that the only really important thing is spirit, then we may hope to lure them on by references to purely spiritual rewards. So long, however, as the ideals of modern life are so largely material, so long will it be difficult to supply any ethical incentive which is not purely material also. Preach the divine to every man, and the only Heaven which is desired will be the perfecting of that divine element. Right conduct will then be the spiritual gymnastics whereby the real individual becomes strong, and not the super-imposed tasks which must be performed if a reward is to be gained.

Second, Almost correlative with the first method just mentioned is the second, viz., the altering of the standards of value. Men naturally covet success. To gain it, certain standards of worth are held. Overthrow these standards and you make living chaotic for the workers. As a rule, men count one successful to-day who has amassed wealth or gained political power. We used to tell men that they could not take these successes with them into the next life. To some extent we do it even now. As

a constraining ethical incentive, however, it seems to have lost its force. The Parable of the Rich Fool makes small impression upon the heart of an average successful business man. Why? Because, somehow, he believes that with or without his wealth in the next world, he has been successful. He has gotten out of life enough to pay for the work or pain he has put into it. The game has been worth the candle. Now the task of the modern preacher is to convince him that true success is measured by a different standard of value than the one he has chosen. It does not need a picture of a material Heaven or Hell to prove this. To show this self-deluded man that he will enter the great competition of the Hereafter fearfully handicapped because he has not chosen the right standard of value, to declare to him that his capacity for achievement and his chances of success are practically nil, because his currency is not the right sort,—to do this, though a hard task, is more apt to arouse an ethical longing, than a mere statement that the idle joy of heaven is not for him, unless he repents and believes. In a word, this hard-headed twentieth-century man must be shown that life beyond is just as truly a development of powers and aptitudes as is this, and that he is best equipped for the struggle for supremacy, who adopts the standard of values in that coming universal competition, namely, the spiritual, not the material.

This may seem a radical way of approach, but after all it is implied in the words of Christ, when He said, "What shall it profit a man to gain the whole world and lose his own life; or what shall a man give in exchange for his life?" Was not He thinking of the way in which men were measuring their careers, employing the yard-stick instead of the divine plumb-line? There is an unused power in the modern thought of the Hereafter, which could be turned as a mighty stream of ethical incentive upon idle wheels, making the whole world better because of its dynamic.

BOOK REVIEWS.

The Psychology of Religious Belief. By James B. Pratt, Ph. D., Assistant Professor of Philosophy in Williams College. New York: The Macmillan Co., 1907. Pp. 304. Net $1.50.

This book aims to describe the value of belief in God and to find out the basis on which this belief rests. Its views are based on results gathered not only from psychology but from anthropology and the history of religion as well. The book is popular in its aim and, with the exception of the first fifty pages, is quite untechnical in character.

The excepted pages comprise a psychological analysis of consciousness and a description of the nature of belief in general. The influence of Prof. James is here clearly discernible and indeed. more or less so throughout the book. The author conceives of consciousness as analysable into two elements, thought and feeling, and in this connection gives a very excellent brief description of the nature of feeling and the part it plays in conscious life. Belief falls into three distinct types: primitive credulity, intellectual belief and emotional belief.

The second or historical part of the book deals with these three phases of belief as exemplified in four typical positive religions: the primitive animism of uncultured peoples, the religion of India, the religion of Israel, and Christianity. The historical sketches of these religions are brief yet comprehensive and pithy. In each of these religions he finds the three phases of belief, not distinctly marked off to be sure, yet each predominating in succession—the religion of the understanding supplanting the religion of primitive credulity and itself in turn supplanted by the religion of feeling. It would seem that Christianity has so far gone through only the first two phases and is at the present time passing on into the third. "We certainly are passing through a great religious crisis * * * belief in God as upheld chiefly by authority is long since dead; the belief as based on reasoning is dying. The authority of the Scriptures in the old and liberal sense is almost completely overthrown. Religion is no longer an alternative to natural science in the explanation of the world." "In abandoning reason as a sufficient basis for religion, we are forced back on the region of feeling and of instinctive and unreasoned demands and intuitions. Here must religion take up her stand and make her fight. From this quarter she must draw her chief supplies or be starved into surrender."

Ingenious as is Dr. Pratt's scheme, it displays the strait-jacket. In the chapter on Christian belief especially, the historical perspective is not very well preserved and one has the feeling that facts are picked out here and there to fit the classification and that "the truth is cut down to the measure of the framework." The development of the religious consciousness is entirely too complex an affair to be fitted into any such clear cut scheme as the author proposes.

The remaining chapters (Part III) concern themselves with the religious belief of the modern individual. This is the most important and valuable part of the book. The chapter on "The Value of God" is especially good and shows the author to be in sympathy with that way of thinking which has been emphasized lately under the name pagmantism. The author's views in these chapters are presented in connection with data secured by sending out a list of ten questions to which answers were received from eighty-three people. These answers serve rather as illustrations of the author's views than as the source from which he derived them.

The general conclusion arrived at is that "belief in God to-day, with a large portion of the religious community, is based, not on argument nor on authority, but on a private experience springing from that great background region of our consciousness which I have called the feeling mass, and which is so intimately bound up with life and all that life means." "The belief in God of the Religion of Feeling is * * * a vital, rather than a theoretical mass, and, like breathing, is an outcome of the needs and demands of the organism, not of the reason * * * it is biological rather than conceptual, it is not so much the acceptance of a proposition as an instinct." "What the future of religion is to be no one can tell. Of this, however, I think we may be sure: religious belief will stand or fall with what I have called the Religion of Feeling. Personal inner experience, the unreasoned (though by no means unreasonable) religious attitude toward the universe, is the only source from which religion in these days of naturalism and agnosticism, of indifference and hostility, can draw its life. Here alone is something independent of literary criticism, of scientific discovery, of philosophic thought. From here alone spring religious convictions that will hear of no denial, that bear their own passports and refuse to be discredited."

The author is largely in sympathy with recent developments in religion and is optimistic as to the outcome. The book, as a whole, is very readable and will doubtless be welcomed by many who would not be interested in a more technical discussion. But it must be added that the book contains a great deal of material to which the term *psychology* can not properly be applied, while it omits almost entirely the question which is of first importance to psychology: what are the characteristics of religious belief as distinguished from other kinds of belief.

DONALD J. COWLING.

Baker University, Baldwin, Kan.

Christianity and the Social Order. By R. J. Campbell, M. A., New York: The Macmillan Company. $1.50 net.

This is an exceedingly interesting book; the work of an enthusiast for humanity. However you may judge of the conclusions you cannot fail to think well of the man who wrote the book. Mr. Campbell has a tender sympathy for those who suffer under social wrongs: a passionate belief in

the Christian ideal: and the courage to proclaim his new convictions regardless of possible consequences.

The book is not an economic treatise, but a book for the people, with a living man's living message. In simple, easy-flowing language the author reveals his quick sense of human needs and sufferings; of the wastefulness and cruelty of the competitive system, which exploits the many for the benefit of the few. He lays upon all the responsibility to bring in the kingdom of God.

"Socialism in the best sense of the term" is the logical conclusion of the New Theology. This is Mr. Campbell's position. "I now regard Socialism as the practical expression of Christian ethics and the Evangel of Jesus."

The book may be divided into two parts. The first sets forth the failure of Christianity as represented by the orthodox churches. The second part treats of "The Common Objective of Christianity and Socialism."

The condemnation of the Christian Churches in their attitude toward the social problem is uncompromisingly severe. Though there are exceptions, Mr. Campbell regards the members of Christian Churches as the Pharisees of the modern time: as blind, selfish and prejudiced as those whom our Lord denounced. The churches, as a whole, have not advanced with advancing knowledge, and the age intent upon pressing realities has little use for institutions which cling to outgrown creeds. "The ordinary working man is not hostile to Christianity, he just lets it alone, because it has nothing to do with his life." "The working class has practically abandoned church going." The individualistic teaching about the meaning and the means of salvation no longer appeals to those who live in contact with our complex and selfish social arrangements. "Modern Christianity preaches an individual salvation obtainable by believing something," and the workingman has no interest in the problem. But he revolts against the "falsehood that believing something or other about the execution of Jesus on Calvary will act as the plutocrat's 'open sesame' to glory, or that the lack of it will doom some poor ignorant child of the slums to hell." The essence of primitive Christianity is described as not the preaching of this or that ecclesiastical dogma, "but the coming of an ideal social order in which men would no longer feel any desire to strive against or injure one another." Primitive Christianity is not identified with the Socialist of today; but it is declared that the Socialism of today is far nearer to original Christianity than the Christianity of the Churches.

We may agree with Mr. Campbell that the churches of the English speaking world are losing their hold of the people: that a teaching ministry cannot meet all the needs of our time. There is a call for a real revival. But it may be suggested that a study of history will show how much Socialistic movements owe to Evangelical Christianity. A generation or more ago our Evangelical Churches roused the conscience of Christendom to the evils of slavery, black and white: initiated the legis-

lation which has brought the modern labor movement: and upheld the ideals now claimed by social reformers of all kinds. Socialistic wisdom has not been born with our generation. Our churches have served society: softened and uplifted it: and with all their short comings have long been making efforts to meet present demands.

In the second part of the book are chapters on "The Socializing of Natural Resources," "The Socializing of Industry," "The Socialized State." These chapters abound in passages tempting quotation. The ideal is "that the nation should be one great producing firm, with every citizen a shareholder." Remedies of present evils are set forth with absence of technicality and with religious enthusiasm. Charity as organized today is weak. "It is no use, and will be no use; merely trying to save the wounded; we must stop the battle." Soup Kitchens, Temperance Societies, Sunshine Committees, Mothers' Meetings, and the like are temporary hospitals, "while the battle is raging outside with unabated fury." Earnest and devoted workers in practical social service are forced to the conclusion that "so far as their effect upon the poverty line is concerned, their efforts are equivalent to throwing good soil into the sea." Every producer must be given a minimum wage which will enable him to leave the ranks of poverty, and with good will serve in a socialized state.

This is a brave and timely book, lacking in a clear and sympathetic understanding of the position of our Evangelical Churches. It overlooks the fact that the individual Gospel is an essential part of the social. Our fellow-creatures cannot be contemplated in masses. Christ, His Gospel, His Church, are concerned with the individual and individuality. At the same time Christianity recognizes the regenerative power of good, healthy social conditions. Society is in the end what individuals make it, and personal salvation is one of the most necessary means to a new social order, such as Christ taught in the doctrine of the Kingdom of God.

Christianity and the Social Order will be widely read, and with profit by Christians, whether of social sympathies or not; and by Socialists, whether or not they are Christians.

WARREN D. BIGELOW.

The Virgin Birth of Christ. By James Orr, D. D., New York: Scribner, 1907. Pp. 301. $1.50.

The greater part of this book is made up of lectures delivered under the auspices of the Bible Teachers' Training School in the Chapel of the Fifth Avenue Presbyterian Church, New York. The lectures are followed by an Appendix, giving the opinions of living scholars as to the subject of the book. These opinions are given by means of extracts from papers procured by Dr. W. W. White, of the Bible Teachers' Training School, from the scholars quoted. There were eighteen of these papers, and all except two, which are from writers of Jewish faith, affirmed the Virgin Birth.

Dr. Orr's book is able, comprehensive and thorough. Its aim is "to establish faith in the miracle of the Lord's Incarnation by Birth from the Virgin." Its especial contribution to the literature of the subject is that it furnishes a review, and criticism of recent theories which trace the Virgin Birth to pagan myths. But no side of the question is left undiscussed. The positions criticised are stated with candor. The author's own theses are defended with most skillful forensic art.

For the defense of the stories of Jesus' birth as historical narrative much reliance is placed on Harnack's support of the Lucan authorship of the third gospel in "Luke the Physician." The problem with which the author has the most obvious difficulty, and which he only very lamely meets, is the inconsistency of the two genealogies with each other and with the tradition of the Virgin Birth.

The mythical theories of the Virgin Birth are dealt with chiefly by pitting one against the other. Moreover, for a mythical development of the idea in Christian circles there is no time, while for the appropriation of such an idea by Jewish Messianic speculation from Babylonian sources there is no proof.

The doctrinal part of the book is relatively weak. The author argues that the Virgin Birth is indispensable as an explanation of Christ's sinlessness. But is Christian thought to found ethics upon physiology rather than upon religion? Is it not to Christ's religious consciousness rather than to the mode of his birth that we must look for the indispensable explanation of his moral uniqueness. Again the author argues that the Virgin Birth is doctrinally necessary to explain the Incarnation. Bu should the idea of the Incarnation be used without reference to the modern emphasis upon the Divine Immanence, or to the New Testament thought of the Spirit as the abiding source of the life of faith? This Dr. Orr seems to do, and to that extent he has failed to deal with essential elements of his problem.

The author's zeal for the Virgin Birth leads him so to interweave that idea with Christian history and doctrine as to make it appear that Christianity stands or falls with the acceptance or rejection of this one point. This will seem to many readers, as it does to the present reviewer, a service of very doubtful value.

EUGENE W. LYMAN.
Bangor Theological Seminary.

The Infinite Affection. By Charles S. Macfarland, Ph.D., author of *The Spirit Christlike, Jesus and the Prophets*, etc. Pp. 174. The Pilgrim Press, 1907. $1.00.

This book consists mainly of a statement of faith presented to an ecclesiastical council which installed Dr. Macfarland in South Norwalk. It treats the major doctrines of the Christian faith under the following heads: Religion and Theology, the Nature of God, the Place of Man in the Universe, the Moral Opportunities of Man, the Person of Christ, the Sovereignty of Christ and the Spirit of God. The author in his clear and

vigorous fashion presents the fundamentals of Christianity in the thought-forms of the age. The wide human sympathy and the keen insight into prevalent social conditions make these clear-cut statements valuable. Belonging neither to the ultra-radicals nor to the unchanging dogmatists, the author presents his constructive scholarship in such a manner that it will appeal to young men, especially to those who are troubled by the unsettled state of their faith. Dr. Warschauer, in writing the introduction to the English edition of the book, quotes these words which Dr. Macfarland once said to him:

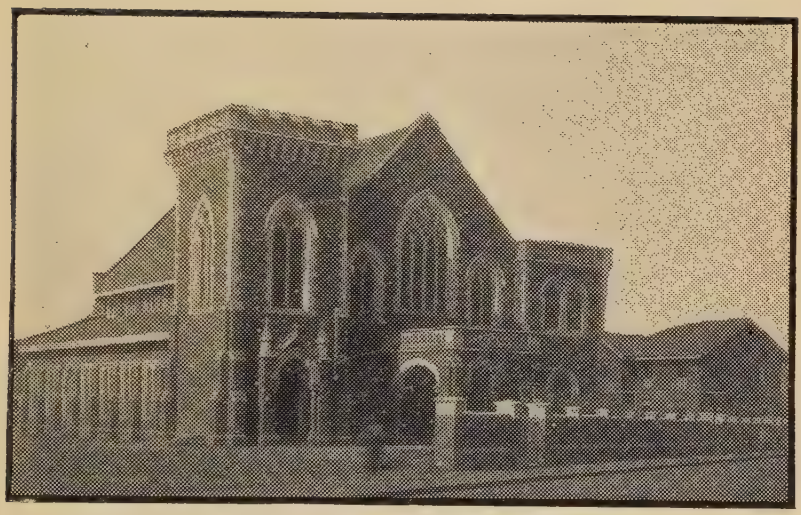
"If we are to preach the newer views with the maximum of effectiveness and the minimum of friction, we must use the minimum of negation and the maximum of affirmation, and we must not be impatient or intolerant. It is possible to be illiberally liberal. Most of all, we shall do well to bring out and lay continual stress upon the distinctively moral and spiritual implications of the new position, showing that it is really better than that which it displaces. While there is a lower and a higher criticism, let us bear in mind that there is still a highest criticism of all; that which goes beyond the literary form of Scripture, and penetrates to its spiritual truth. It is this 'highest criticism' which we must consistently apply and practice in our preaching."

These words are the keynote of the whole book which well interprets the faith of the fathers unto the present age.

Positive Preaching and the Modern Mind. By Principal P. T. Forsyth, D.D. Pp. 374. A. C. Armstrong & Son, New York, 1907. $1.75 net.

The nine lectures under this caption were delivered as the Lyman Beecher Lectures on Preaching at Yale in 1907. Those who heard these lectures will remember the poignant utterances and balanced sentences and striking antitheses. Now that they are in book form many will be glad to read the forceful presentation of his views by this distinguished English Congregationalist. Beginning with the thesis that with its preaching Christianity stands or falls, he proceeds to point out the Bible as the preacher's charter. Christ is to be preached as the redeemer, hence the authority of the pulpit is evangelical.

The preacher's place in the church is sacramental and his sermon is an act involving the real presence of Christ. The sermon is to be couched in the vernacular of the age, while the creed is to be as short and the emphasis on faith as large as possible. Triviality, uncertainty and complacency are the three diseases of the modern church. The world calls for a supreme, spiritual reality, which the church alone can supply. To meet this, the preacher must have a positive theology with its norm in the New Testament rather than in the modern mind. These demands are for positive doctrines a recognition of modern principles and for a positive faith in a historic gospel. Furthermore, in preaching, the Cross must be made



DR. HUME'S CHURCH AT MADURA.

the central fact of Christianity. Christ is to be exalted as the redeemer and the giver of atonement.

The strength and boldness of the author constitute a certain charm. Oftentimes he has brilliance that is mystifying at first. Judgment, ethical Christianity, the holiness of God, liberality, are oft-repeated notes. There is a great deal of suggestiveness and inspiration to be found in these pages and a new banner of truth has been uplifted, though men may differ from Dr. Forsyth in his conclusions.

The Teaching of Jesus in Parables. By Rev. George H. Hubbard. pp. xxiii, 507. 1907. The Pilgrim Press. $1.50 net.

This is an admirable series of topical expositions of the parables which are given reasonable and suggestive significance. Simple and clear in thought, they bear pointed messages. The one central thought is brought out without laborious insistence of detail. In the preface he defines a parable in this wise: "A parable is like a lens, which gathers many of the sun's rays and brings them to a focus upon a single point." The two canons of interpretation he lays down are (*a*) a childlike receptiveness of mind, unprejudiced and eager, and (*b*) thoughtful attention that looks beyond the mere story or picture and seeks to discover the truth which it embodies.

Following out the idea of his topical exposition, he makes the parable of the Sower the introduction to the major group, the parables of the Kingdom.

Fourteen parables he makes to fall in this major group, all connected by the thread of the various aspects of character. The vitality of character is the growing Seed, the conservation of character is the Wheat and the Tares, the growth of character is the Mustard Seed. Then he treats of the minor groups on New and Old, Lost Things, Prayer, Wealth and finally the miscellaneous parables. This is certainly a plausible arrangement. The book is very readable and will be welcomed by many religious workers as a fresh and vital interpretation of the parables.

Will the Home Survive? By Chauncey J. Hawkins. Pp. 249. Thos. Whittaker, New York, 1907. $1.00 net.

The sub-title, "A Study of Tendencies in Modern Literature," gives the line of investigation pursued in this valuable book. Ibsen's Ethics of Marriage, Bernard Shaw and the Superman, Max Nordau and Naturalism, Tolstoy's Conception of Marriage, the Family in Modern Fiction, Socialism and the Family, H. G. Wells as a Prophet of the New Order, are topics dealt with in this study. The vital power of the home upon all society makes a recognition of these tendencies imperative, and the waning power of the old-fashioned home, hastened by these writers, is a subject for serious reflection. Yet in his concluding chapter, the author takes a hopeful view of the situation, while pleading for an increased reverence of the marriage ties. He recognizes that all institutions must change according to new social conditions. The book is well worth reading as a study in the changing attitude to the older conceptions of the home life.

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The New Quarterly Board.

The retiring Board take pleasure in announcing the election of the new Board for the ensuing year: Editor-in-Chief, D. R. Wickes,'09; R. E. Chandler,'10, Associate Editor; E. E. Burtner,'09, Assistant Editor; E. D. Harvey,'10, Alumni Editor; T. B. Powell,'09, Business Manager. We trust that the incoming editors will have the same support that has been accorded the present Board.

Edward Sackett Hume.

In the death of Dr. Hume, Yale lost a man who was faithful to the highest ideals of service and sacrifice. Out from this family have come many missionaries, and he gave the best years of his life to this great work. A true scholar he was, modest of his own accomplishments, yet ever ready to go forward. The success of his work in India is the lasting monument of his faithfulness and devotion. Only one other college surpasses Yale in the number of foreign missionaries among its graduates, and among Yale missionaries the name of Dr. Hume is honored for his deep loyalty to the work and the solid worth of his labors for India. In the short time the men of the Divinity School came to know him, he impressed them with his personality and his courage as a Soldier of the Kingdom. To the family the Quarterly Board extends its sympathy in their sorrow.

THE POSSIBILITIES OF ALUMNI CO-OPERATION.

At the alumni meeting last June a co-operating committee was elected to work with the faculty of Yale Divinity School to take up the question of candidates for the ministry in general and for Yale Divinity School in particular. The work of the three alumni on the committee so far has been confined to looking over the ground and planning. Soon one member of the committee and other alumni will visit the colleges in this work. The committee consists of Prof. Irving F. Wood '92, J. N. Pierce '06 and C. S. Macfarland '97. The exact purpose of this committee is thus stated:

1. Bring the Alumni into closer touch with the School so that each shall help to advance the interest of the other.

2. Arrange for Alumni Meetings and Conferences wherever enough Alumni are near enough to get together and have representatives of the Faculty and this Association attend.

3. Succeed in getting the largest possible number of Alumni back to Commencement on Monday and Tuesday, the first week in June.

4. Present the opportunities of the ministry wherever the right man can be found who ought to investigate this subject.

Here are presented some very definite goals to work for. A circular letter has been sent out stating the possibilities and the needs in the case, and deserves the careful consideration of ever Yale Divinity Alumnus. A more definite enthusiasm, resulting in active work for the school, a largely increased attendance at Commencement, more class reunions, more state and local alumni associations, are some of the recommendations. "This means that we need to gather and express a strong Yale spirit in these matters. The faculty are pursuing their work under the stress of great problems. It will aid much in their work if they can feel that they will have the glowing and affectionate sympathy of a strong body of alumni throughout the length and breadth of the land." A systematic work will bring results. Are you co-operating?

THE "YALE NEWS" AND THE DIVINITY SCHOOL.

A recent editorial in the *Yale News* recognizes that the items have concerned chiefly the academic and scientific departments as reported in its columns. This is justly so, because of the numerical strength and importance of these two departments. But it confesses that the other schools of the University have been neglected by the "heelers" more than should be the case, so it "will hereafter treat the items and notices from these schools on the same plane as those from Academic and Sheff, thus making itself a University paper in practice as well as theory. Possibly the whole paper will not be as interesting to the men in the two larger departments, but it is hard to please everybody with each bit of news, and as long as we can please a majority of the men in each branch of the University and make that branch feel that it is an integral part of the whole, our object will be accomplished. We feel that the *News* can

lay claim to being a University paper only as long as it represents the interests of each department."

The YALE DIVINITY QUARTERLY heartily approves of this step. The *Yale News* can be made a valuable link between all the departments, the organ of a united Yale University. We would suggest that Divinity School lectures—as the Beecher lectures—and the leading departmental events find at least a brief space in the columns of the *News*. A use of the Faculty column of notices by all the instructors of the University would help to extend its usefulness. Perhaps an accredited representative in the departments not now represented on the editorial staff might be chosen who would be responsible for departmental news. But whatever are the means to extend the field of usefulness of the *Yale News*, we approve of the purpose to make it a true University paper.

THE LYMAN BEECHER LECTURES FOR 1908.

The succession of great men who have given this world-famous course on preaching was not lost when President Faunce of Brown University took his place as lecturer for 1908. Combining kindly sympathy with great wisdom and illuminating humor, he presented in a high and noble way the unparalleled opportunity before the modern minister. A new note was struck compared with recent lectures of this course in the emphasis laid on the minister as educational organizer, with the great need for practical Sunday School instruction and for education of his people in other ways. Epigrams abounded, and the suggestiveness of his similes went home to the heart of the matter. There was rare felicity in some of his language, and all of it was delightful in its style. The production of these lectures in book form will be awaited with interest.

TO OUR SUBSCRIBERS.

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T. B. L.

MARQUAND CHAPEL NOTES.

On January 10, Rev. W. J. Dawson addressed the Divinity School on the opportunities presented by the Chapman meetings for learning the secret of successful preaching. The world needs the message which appeals and no other kind of preaching will ever take its place.

On January 13, Dr. T. O. Douglass, secretary of the Congregational Home Missionary Society for the Northwest, presented the needs and opportunities of his large and promising field. In a virile, breezy manner, he vividly described the land in which the church is finding a harvest ready for reaping.

Dr. Granstaff, of the Chapman campaign, spoke on January 15. He emphasized the importance of preaching out of an unprejudiced acquaintance with the Bible, and of first achieving the victory of a definite faith before giving the message to others.

On January 31, Dr. S. H. Lee,'62, president of the American International College of Springfield, brought before the students the purpose of his school. He was ordained the day of the battle of Antietam. At present his institution is teaching students of fourteen different races. It aims to equip these men to do adequate work among their own people in America.

On February 7, Jason N. Pierce,'06, pastor of Davenport Church, New Haven, spoke to the Divinity School on "Some Lessons from the Chapman Campaign." The campaign has proven the necessity for the ministers' organization of forces, for preaching a vital message and for going out to the people rather than waiting for the people to come to the church.

Rev. Wm. H. Harris, one of the rising leaders of the negro race, spoke February 14 on "Some Neglected Aspects of the Race Problem." His words were most interesting as he showed the possibilities before his people.

Dr. Macfarland,'97 and Dr. Meserve,'94, were two alumni who brought helpful words on sincerity in the minister and other topics of great importance.

Rev. Roswell Bates of New York brought on March 6 a very inspiring story of missionary labor he had witnessed in India on his recent trip around the world.

Dr. Faunce, on March 10, told of the inner religious life of the minister in an illuminating way and recommended some special line of study or activity not directly connected with his work as a relaxation.

On March 18 Rev. J. D. Taylor of the Zulu Mission presented the great opportunity of work in that land and brought a new vision of effective work.

A very different type of work was presented on March 26 by Mr. F. F. Thurber, who is working among the lumbermen and scattered farms and little villages of New Hampshire. It was an appalling description of needs here in our midst, of conditions almost unbelievable in this twentieth century in New England.

W. I. M.

SEMINARY NOTES.

Mr. Edward Evans, Jr., a former member of the class of 1904, visited the School, spending January 28th and 29th here. He came to interest the men in the home missionary work which is being carried on in Nebraska. Mr. Evans has been doing a most efficient work in the Sand Hills; he is speaking and lecturing in the East at present, but returns to Nebraska in April. On the field he is known as the "Sand Hills Pilot," or "The Kid Preacher."

Two new men have recently come into the School, Mr. E. L. Perry, Bethany College (W.Va.,) 1892, as a Special student; and Mr. S. C. Benson, Columbia, '07, as a member of the Junior class.

The Junior class, 1910, held a Jamboree in the Dwight Hall Grill on Wednesday evening, February 5th. The class sat down fifteen strong, with Professor Burton, who is an honorary member of 1910. After the supper, Wittler did stirring duty as toastmaster, and responses were given by Professor Burton, and Hall, Yearwood, Chandler and Harvey.

Mr. R. C. Jackson, of Durham, Nova Scotia, a member of the Junior class, has been obliged to leave the school on account of poor health. His loss is keenly felt by his classmates, and we hope that he may come back to us another year. Mr. Jackson stopped in New Haven a few hours on March 19th on his way from Nova Scotia to New Mexico, where he will spend at least the spring and summer.

Continuing the custom started last term, tea has been served in the Lowell Mason room nearly every Sunday afternoon at five, by the ladies of the Faculty. These occasions, with their good cheer and music, have been very much appreciated by all who were able to be present.

On February 19, while snow and rain made the outside world wintry and discouraging, the baseball season was launched, with much enthusiasm, in the Social room. At a meeting of the men interested, T. B. Powell '09, was elected manager, the captain to be chosen by the team later on. Practice will be begun as early as possible; there is some good material in the School.

Prof. and Mrs. F. C. Porter, with their two boys, sailed from New York for the Mediterranean on February 22nd. Prof. Porter goes for some months of study in Europe; he expects to return for the opening of the Fall term in September.

The Tenth Annual Banquet of the Divinity School was held on Monday evening, February 24th, in the First Methodist Church rooms. T. B. Lathrop, '08, was toastmaster, and the toast list, and responses, covered about everything, as follows: Tomahawk Orthodoxy, W. A. Shelton, '08;

The Steerage Problem of Evil, Prof. W. B. Bailey; Irenic Eschatology, A. Jones, '08; Valley Forge Theology, S. R. Swift, '09; German Heterodoxy, R. G. Clapp, '03; The Modern Miracle. What? C. H. Yearwood, '10; The Elm (s)Tree(t) Creed, Prof. B. W. Bacon. After these speeches, Rev. J. S. Chandler, '73, who was on the eve of return to mission work in Madura, India, was called upon for a few words. In closing, he likened the friendship of Yale men, in Indian fashion, to the palmyra palm, which grows in any soil and does not need to be tended. The Divinity School Glee Club enlivened the occasion with their songs. Fifty-five men were present at the dinner; besides students and the faculty there were the following alumni: Countryman, '73; Davis, '94; Brown, '04.

A drawing of rooms for next year was held on March 24. Some men seem ready to let others enjoy the pure ethereal air of their present abodes. Others are scattered sheep from West Divinity coming into the fold of East; there appears to be no migration in the opposite direction.

T. B. Lathrop, '08, has accepted a call to the First Congregational Church, Plymouth, Conn.

Professor S. J. Case, '03, of Cobb Divinity School, stopped here recently. He has accepted the professorship of New Testament Interpretation in the University of Chicago.

The scholarships for the Winter term have been announced as follows: Fogg Scholarships, T. B. Lathrop, '08, Ashland, Wis.; P. E. Mathias, '08, Highspire, Pa.; W. I. Maurer, '09, Beloit, Wis.; D. R. Wickes, '09, Chicago, Ill.; R. E. Chandler, '10, Auburndale, Mass. The Allis Scholarships were as follows: D. W. Kurtz, '08, Lake, Ohio; E. E. Burtner, '09, Hinton, Va.; L. B. Henderson, '09, Newport, N. J.; A. W. Gidart, '10, Nybygget, Jönkjöping, Sweden; M. G. Inghram, '10, Waynesburg, Pa.; M. F. Wittler, '10, Seattle, Wash.

A course of six lectures by Professor Zeublin, of the University of Chicago, on The Unity of Faith, were very interesting and provoked much discussion.

The acceptance by Professor Burton of the call to the pastorate of the Church of the Pilgrims is regretted by the members of his classes and the school, but they rejoice in the great opportunity before him. He has filled with great credit the place of Professor Stevens during this year.

ALUMNI NOTES.

1839—Daniel Clark Tyler, the oldest living graduate of the Divinity School, died at Oneida, N. Y., in February. He was born in 1808 and held pastorates at Lyme, Conn., Granville, N. Y., West Fayette, N. Y. and other places, his last charges being Wampsville and Canastota, N. Y.

1847—Frederick D. Avery died at the home of his son in Hartford, Conn, on February 26, aged 89. For forty-five years he was pastor of the Congregational Church at Columbia, Conn., but had retired some time before his death. He was one of the organizers of the Tolland County Congregational Conference.

1862—S. H. Lee, D. D., President of the International College, Springfield, Mass., addressed the students at the chapel service on January 31.

1873—John S. Chandler will sail on April for Madura, India, where he will resume his missionary labors. Mr. Chandler, while here, delivered a course of lectures on missions to a class in the Divinity School. This course took the place of the one interrupted by the death of Rev. E. S. Hume. Mr. Chandler has issued a booklet entitled, "A Madura Missionary." It is a sketch of the life of his father, John E. Chandler, who preceded him as a missionary to Madura.

1877—Professor George B. Adams has an article on "The Origin of the English Constitution" in the *American Historical Review* for January.

1877—Henry T. Sell, D. D., has prepared a series of eight books of Bible studies, intended for the use of adult Bible classes. They are published by the Fleming H. Revell Company, and more than 75,000 copies have been sold. Many favorable comments have been passed upon them in various quarters.

1884—Professor E. H. Sneath has been appointed lecturer in English Philosophic Literature in the Graduate School, and will begin his work next fall.

1886—Professor Frank C. Porter sailed in February for Italy. Thence he will go to Berlin for four months, writing and studying there. His return will be made by way of England, where at Oxford he will attend the Third International Congress for the History of Religions.

1889—L. H. Keller, for nine years pastor of Pilgrim Church in Milwaukee, has accepted a call to the First Congregational Church of Fond du Lac, Wis.

1891—C. M. Clark is now head of the department of philosophy and history in Fairmount College, Wichita, Kansas.

1893—Rev. E. S. Bromer has resigned his position on the faculty of Ursinus School of Theology, Collegeville, Pa., and has accepted the pastorate of the First Reformed Church of Greensburg, Pa.

1894—A. L. McClellan of Milton, Wis., has accepted a call to the Congregational church of Hillsboro, N. Dak.

1894—E. J. Lewis has resigned the Congregational Church at Valley City, N. Dak.

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CHARLES SCRIBNER'S SONS

1899—Announcement is made of the engagement of Rev. Herbert A. Jump, minister of the Bowdoin College Church, Brunswick, Me., to Miss Mae Ellis Broch of West Somerville, Mass., Mt. Holyoke College, 1902.

1899—Edward Russell Evans, pastor First Congregational Church of Gloversville, N. Y., recently won a prize offered by *The Expositor*, a preacher's magazine, published in Cleveland, Ohio. The prize was offered for the best article on "What Kind of Sermons Will Meet Present Day Needs?" and Mr. Evans' paper was selected from a large number of competitors.

1902—On Thursday evening, February 13, Frederick Wingate Raymond was installed as pastor of Union Church, Proctor, Vt. Clifford H. Smith, '82, presided, and the sermon was preached by Jay T. Stocking, '01.

1902—Shelton Bissell of Immanuel Church, West Winfield, N. Y., has accepted the call to the First Congregational Church, Long Beach, Cal.

1903—The fortunes of the various members of this class during the past year have been interestingly set forth in a class letter published by Edwin A. Ralph, secretary, who is now associate pastor of the Second Congregational Church in Beloit, Wis. The letter is attractively bound and might well serve as a model for other classes.

1904—The Otago, New Zealand, *Daily Times*, of Nov. 16, 1907, published an interesting lecture on "The American People," by Ernest G. Guthrie. The address gave an optimistic picture of American social and political conditions and it affords us the opportunity "to see ourselves as others see us."

1906—Jason Noble Pierce has resigned the pastorate of Davenport Congregational Church, New Haven, Conn., to accept a call to the Church of the Puritans, Brooklyn, N. Y.

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